3t Mukherjea O. Y-4, 5 (cas 1933-1939) 1962
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584 and about twenty percent result from love or capture.

593 The average Santal remains madly in love with his wife for about two years after the marriage, thereafter, his ardour cools. With children, the world of reality makes its existence felt.

584 [607] [603] Lead in courtship is also taken by the woman. In such cases she requisitions the services of her obliging sister-in-law or grandmother, who conveys the message of love. The woman does not send presents to win over the man of her choice. Further 833 enquiry regarding the point if lead in coitus is taken by women, revealed that sometimes it happens like that. But should such news leak out, it becomes [558] a subject for jokes and the husband is thought as a worthless fellow, but nothing particular is thought 554 about the girl. The girl who forces her company 192 on men or belongs to many husbands is called a "dàri" by the Santals. The boy who likes the company of women rather too much is termed "Hiròm," and a flirt is called "Khilḍu". The licentious fellow, who cohabits with many women is censured as a "Caṇḍal."

152 We enquired to find out if the Santals are 834 jealous by nature or not. It transpired that ordinarily the Santals do not suspect anything wrong if their women-folk talk or mix with other men on business or in course of social rounds. But human nature

273 It would be a mistake to suggest that the attitude of the Santal towards intoxicants is one of simple approval. There are two standards at work. There is, on the one hand, the almost universal acceptance of the habit, reinforced by its sanction in mythology, the social function that it does fulfil and the fact that it is a form of food. There is also, on the other hand, a recognition somewhat grudgingly given to the undesirable consequences of the habit. It leads to a loss of working days, to [178] quarrels and offences against the moral code. Most informants agree that the drinking habit has increased in recent years. Such a statement must be regarded with the suspicion appropriate to all attempts to glorify the good old days. It does, however, imply the existence of a critical attitude. The earliest records, which indicate conditions a hundred years ago, all mention the drinking habits of the Santal as phenomenal. It is probable that the drinking of spirits in preference to beer has grown during the time when the Santals have been drawn more completely into a money economy, and it is certain that the Congress boycott in 1930 gave more than a temporary impetus to illicit distilling. Nevertheless, there is further evidence of moral judgments being applied to drinking. The habitual [522] drunkard is a figure of fun and regarded with contempt. The [558] drinking of rice beer does not lead to much intoxication except during festivals. A woman who drinks to excess is considered to be loose in other respects as well. People frequently complain that whereas formerly only the old men and women used to drink, now everyone does so. It would be easy, however, to overdo the picture of a Santal conscience in these matters, for they are a pleasure-loving people and drink is associated with their pleasures. The common attitude was well expressed by an old woman who had been asked to sing when she replied: "I cannot sing without beer."

221 The annual hunt takes place during the hot season. This 224 institution is still vigorous wherever there are Santals living within reach of a forest. Hunting is regarded as the character- [462] istic activity of the male. When the date of a hunt has to be fixed, the responsibility for the arrangements and for making [634] it known through the area rests with the *parganath*. The date may be fixed in different ways; each *pargana* follows its own 221 tradition. In three adjoining localities the following three 224 traditions are observed. In one the hunt is held always on the 184 seventh day of the month of *Baisakh* (April-May). In the second it is held on the day of the full moon in the same month.